



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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BOMBAY MISSION.

The following are extracts of letters from Mrs. FROST, who left this country for Bombay in company with her husband and Mrs. GRAVES, more than a year since, to her friends in Chester, N. H. the place of her nativity.—*Watchman.*

Extract of a letter to Mrs. A——, dated, Ship Elizabeth, Bay of Bengal, April 15, 1824.

"We arrived at Calcutta the 6th of March, and were cordially welcomed as Missionaries to the heathen in India. We were favoured with an interview with nearly all the Missionaries of every denomination in the vicinity of Calcutta, and I am happy to say that they all treated us as members of the same family.

"Calcutta is a delightful place, situated on the Hoogly, whose banks are green and beautiful. The English inhabitants, aside from the missionaries, are quite numerous; and many of them are pious and benevolent people, who esteem it a privilege to assist, by their money and influence, in the arduous work of evangelizing the heathen. The free schools and benevolent institutions in Calcutta are many; and the English have ten places for public worship. But this is a small number compared with the Pagan Temples, which rise to view in every direction. A melancholy sight! The tall pagodas, instead of pointing the traveller to the "Temple in the skies," only remind him, that a lifeless image, seated within, is worshipped there; a hideous form, "the work of men's hands."

"The sight of these temples, and the wretched creatures that daily filled the streets, produced in me peculiar sensations. But I have seen very little of the misery of the heathen yet. The Faquiers, or holy beggars, were the most distressed looking objects I saw. They sat beside the streets, covered with ashes, and their countenances were so distorted, I could not but shrink from the sight. We heard of one near the street we passed, did not see him, who was doing penance, by holding his face very close over a large blaze, two hours at a time, in the morning and evening.—My dear Mrs. A. I hope the time is not far distant, when these horrid ceremonies will cease; and

when the poor deluded Hindoos will be informed and convinced, that Jesus Christ has made a complete atonement for sin.

"While in Calcutta, we had the pleasure of visiting the Orphan Asylum. It is a fine institution, superintended by the Rev. Mr. Schmid and wife. There are at present seventy-five orphan girls connected with it; all children of soldiers, picked up in the barracks, after the death of their parents. They are now in a situation to acquire that knowledge, which will render them useful in society. All, but one over sixteen, are hopefully pious. This is an encouraging circumstance, as it is expected they will be engaged in instructing youth, when they leave the asylum.

As it was our wish to see and learn all we could of the benevolent exertions in India, we went to Serampore, where we found the good people doing much. We visited all the interesting places there, except the Schools, and learned much respecting them, which was gratifying. They have sixteen native schools, superintended by the wives and daughters of the missionaries, and instructed by natives.—One is managed almost entirely by a native woman, who is considerably advanced in life, christian knowledge and experience. She prays very fervently with her pupils morning and evening, and instructs them in the religion of Jesus. On our return from a visit to Juggernaut's Temple, this Hindoo mother in Israel, came out to make her salam as we passed. It was really a luxury to see a personage so humble and heavenly. The widow and daughters of the lamented Krishnoo are pious, and all engaged in the schools."

Extracts of a Letter to Mrs. Frost's parents, written on her passage from Calcutta to Madras, and after her arrival at the latter place.

"March 30.

"We find there are scorpions and centipedes in the ship, so that we dare not touch a thing without examining it very critically first. They are both very poisonous creatures. The bite of a centipede, very frequently proves mortal. These creatures, I am informed, are

very numerous in houses in this country. We must always expect something to trouble us in this world of sorrow.—All on board treat us with the greatest kindness possible.

“ April 6.

“ You, my dear Cis-Atlantic friends, are probably now engaged in the domestic duties of the morning, while we are thinking to lay aside our garments for repose. This is a Thursday in April; perhaps it is your day for public humiliation, fasting and prayer. It would be gratifying to know the time of these anniversaries in America. *This*, we always know, when the Monthly Concert takes place which affords me much satisfaction.

“ Madras, April 23.

“ We are now, my dear friends, at the Wesleyan Mission House in Madras. The Rev. Mr. Lynch, whom we saw at Calcutta, took us into his carriage and brought us four miles, to *this*, his dwelling. He has two associates with him: Rev. Messrs. Hoole and England. They keep a ‘bachelor’s hall.’ In addition to their dwelling house, they have a bungalow a few rods from them, for the purpose of accommodating strangers. It is a delightful place, containing three airy rooms, and a pleasant verandah. Here we sleep, and spend our time when we wish to write or be retired. This evening, we expect to see at this place twenty-two missionaries of the different denominations. I anticipate a pleasant evening. Since we have been at this place, we have been informed, that the missionaries at Ceylon have a very interesting season at present; that they have, what may with propriety be termed a *revival*.

“ 24. Our party last evening was a very interesting one. There were missionaries present from England, Scotland, Ireland, Germany, Netherlands, and America; belonging to the several denominations, viz. Congregationalists, Presbyterians, Episcopalians, Baptists, and Methodists. Five of the missionaries did not belong to Madras, but providentially happened here. A Mr. Khenias, with whom we had an interview, has been at Ceylon since the interesting season there commenced. He gave us a narrative of what he saw and heard. He remarked, that at Jaffna, quite a number of country-born and Portuguese youth were hopeful subjects of grace, and that all the youth and children in Dr. Scudder’s school, were very much awakened—so much distressed for the welfare of their souls, that they could attend to no study but that of the Scriptures. Dr. S’s school consists of natives entirely. We know not how many will be really converted to God; but is it not very *interesting* and *encouraging*, to think that so many poor heathen, are even *anxious* for their eternal welfare? You will probably have

intelligence from this favoured station soon; and I hope it will be such as to ‘strengthen the hands and encourage the hearts of our American Israel.’ O it is refreshing to hear what we have already heard, but we hope the half has not been told us. And we further hope, that this is only the commencement of a great work in India. May we not hope that God is about to remember the many years’ labour of our brethren at Bombay? That he will not leave them any longer to sow in tears and reap no fruit? I do believe, that ere long, *we* shall see the power of God in the conversion of the heathen at Bombay. My hopes may be too sanguine, but I must indulge them. Our heavenly Father will not be unmindful of the faithful labours of his children. My dear friends, will you not pray that the outpouring of the Spirit, commenced in India, may extend to us wherever we may be?”

FROM THE N. Y. RELIGIOUS CHRONICLE.

PALESTINE MISSION.

Extract of a Letter from the Rev. Isaac Bird, American Missionary at Jerusalem, to a gentleman in New York.

JERUSALEM, April 8th, 1824.

Dear Sir,

You did not imagine, when penning your communication of the 2d of June last, that before it should reach all to whom it was addressed, it must make the whole pilgrimage of Jerusalem; yet so it has happened. It arrived at this place this morning, from Jaffa, accompanied by other letters from New York, New Haven, Malta, and Bairout.

You will wish to know from time to time, as we become more acquainted with their language, and them, what is our prospect of doing good to this people. At present, our opinions on this subject must of necessity be somewhat premature; and we are in danger of looking at things on the dark side. We are, however, as we think, fully authorized to say, that the obstacles to be overcome in introducing the gospel here, in its purity, are very many, and very great. An Almighty hand must help us, or we are sure we shall do nothing. We find here a people almost destitute of thought, and of conscience. *Mussulmans* have effectually shut the gospel out from them, by the most rigorous and deadly persecution; and *Christians* feel themselves spiritually rich, increased in goods, and having need of nothing. Among those who are officially “set for the defence of the gospel,” we may well ask, “a faithful man who can find?” No sermons, no pastoral visits, no exhortations, no pungent applications of divine truth to the conscience, such as we have been accustomed to in (what we must be allowed to call distinctively,) a *Christian*

land. The common people, void of every proper notion of that spiritual change which introduces the soul into the kingdom of heaven, think that a little sorrow for sin, is of course so much religion; and that with this sorrow in a dying hour, joined to the ceremonies of the priest, and eating the supposed real flesh and blood of Christ in the sanctified wafer, they are safe. In this whole land, there appears no native who can enter ardently into our views for the revival of primitive Christianity here—no man who steps boldly forward; as an advocate among his countrymen for the word of God;—who should exhort them to obtain, and study it; and who should beg the privilege without reward, of assisting in its dissemination. In Jerusalem, the highest dignitaries of the Greek and Armenian churches, are apparently our friends. We visit them, and some of them us; and on many subjects, converse without reserve. At the time of our late apprehension by the government, the Greeks manifested considerable interest in the case, and when we were liberated, sent from their convent, a few small presents, saying, that if we fell a sacrifice, they knew it was not for ourselves, but for them. None but the Papists, so far as we know, take any measures to discredit the Scriptures, or to impede *directly* their circulation; but further than this in favour of others, we can hardly say. They seldom or never inquire into the progress of our work. We are inclined to hope much from the distribution of the word of God, and of religious tracts, among the pilgrims who annually visit Jerusalem; especially if the war should soon close between the Greeks and the Porte. If when the number of pilgrims is but 6 or 700, we have been able to distribute amongst them more than 700 copies of portions of the Bible, what should we be likely to accomplish in this way, when the number of pilgrims shall be increased, as in former years, to the amount of 3, 4, and 5000? It is worthy of remark, that for more than 600 of the above copies, we have received a reduced price; the whole of which returns into the Bible fund, to aid in supplying the thousands who still remain destitute.

Our work here must go on with prudence, but if we would hope for any success, it must also be pursued with vigor. We exhort you, dear brethren, (while we apply the exhortation to ourselves,) we exhort you to a patience, and zeal, becoming your objects. Every little sacrifice, and every little attention, you bestow upon this mission, will be felt, and unborn ages may bless you for them. If your spirit flags in effort for these dying churches, think of them as representatives of Christ to a Mahomedan world. Think of the sums which they, with only a name to live, are willing to pay in honour, as they think, of Christ, to maintain "the holy places." Think of the

poverty, and darkness, guilt and oppression, in which they live. Call to mind the "spoiling of goods," of which their fathers joyfully partook, to send forth the gospel and deliver you from paganism, and the long accumulating interest of which you have hitherto paid them nothing. If you are still backward in your work, ask yourselves how it was that you came to be so rich? Was it not by the voluntary poverty of Him who possessed all things? If yet the inconveniences you suffer from this work seem great, think for one short moment, what you deserve to suffer, and by what sufferings it was, that even your remaining comforts were purchased. We beseech you, then, by the wretchedness of these sinking churches, by those sacrifices, bonds, imprisonments, and deaths, through which the gospel fought its way to you,—from this sacred hill, once wet with a Saviour's blood, this air, once rent with his dying voice; we call to you and beseech you, *forget not your duty to these sons and daughters of the primitive disciples.* "If I forget thee, O Jerusalem! let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Affectionately yours,

ISAAC BIRD.

MATERNAL ASSOCIATIONS.

The first Maternal Association which we recollect to have heard of, was composed of Members of Rev. Dr. PAYSON'S Church in Portland, upwards of ten years ago. Soon after this, a similar institution was formed in this city, by Ladies belonging to the Old South and Park-street Churches, of which the late lamented Mrs. HUNTINGTON was a very active member, and which has continued its meetings until the present time. The "Maternal Association of Union Church", (who have published the following Address,) is recently formed, partly by members of the old institution.—*Boston Recorder.*

ADDRESS TO MOTHERS.

In the vicinity of Philadelphia, there was a pious mother, who had the happiness of seeing her children in very early life, brought to the knowledge of the truth; walking in the fear of the Lord and ornaments in the Christian Church. A Clergyman who was travelling, heard this circumstance respecting this mother, and wished very much to see her, thinking that there might be *something* peculiar in her mode of giving religious instruction which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother in educating her children. The woman replied that she did not know that she had been more faithful than any Christian mother would be, in the religious instruction of her children. After a little conversation, she said, "While my children were infants on my lap, as I washed them, I raised my heart to God, that he would wash them in that 'blood which cleanseth from all sin,'—as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness;—as I provided them food, I prayed that God would feed their souls with the bread of

heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have plead that their bodies might be fit temples for the Holy Ghost to dwell in,—when they left me for the week-day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to the rest of the night, the silent breathings of my soul has been, that their heavenly Father would take them to his embrace, and fold them in his paternal arms."

Here is the influence of the *silent, unseen* exertions of a mother; an influence which will be felt, when those external accomplishments, and fleeting enjoyments, which many labour to give their children, shall be forgotten or remembered only as the means of smoothing a rapid descent to the world of sorrow. In this little story two things strike our attention; that these efforts were made *early*, and with a reliance on the *divine blessing*. This mother *felt* that she received her children from God, and was accountable to Him for the manner in which she trained them up. She knew that her labours would be in vain, unless God should in mercy grant her the aid of His Spirit to sanctify and save the soul; therefore, through *all* the duties of the day, and all the interesting period of childhood, she looked up to God who is ever near to those who will call upon Him, and who will listen to their cries. How happy must be that house-hold whose God is the Lord; what heavenly joy beams from every countenance, and with what glorious hopes do they look beyond the grave, to that mansion provided for them in their father's house; and thrice happy must be that *mother*, who in the fear of God, and in reference to eternity has thus performed her duty.

There are feelings in a *mother's* bosom, which are known only by a mother,—the tie which binds them to their offspring, is one, compared with which, all other ties are feeble. It is to these feelings, that the fact just stated, will speak a language which must be understood; and it must strike a note on this chord that will vibrate through every fibre of the soul. While appeals are often made to him who has lived long in sin, that fall like the sound of the empty wind upon his ear; and the voice of warning thunders its truths to hearts of adamant; the appeal, now made, is to an ear which is not deaf, to a heart which can feel.

The noise and tumult of the active world often drowns the 'still small voice' of the Gospel, which sounds in the ear of the man of business; and worldly wisdom, and strict calculation sometimes lead men to neglect the question, "What will it profit a man if he gain the whole world and lose his own soul?" but this address is designed for a different situation in life; for those who do not mingle in the bustle and hurry of the world, who are retired to a more quiet, though not to an unimportant sphere. In some hour of silent meditation this may fall into the hands of a mother; and the duties it recommends can be performed even while engaged in the common business of the family.

It is no fiction of poetry that, "just as the twig is bent, the tree's inclined." When the mind begins to open, and the attention is first arrested by the objects that surround us, much depends up-

on her, who in that tender period shall make the first impressions upon that mind, and first directs its attention. It is then that the mother has an access and an influence, which cannot be attained at any other period. The first inquiries of the little infant must be answered by her who gave it birth. As he gazes upon those twinkling stars that glitter in the evening sky, and asks, "who made those shining things," it is a mother's duty to tell the little prattler of that great and good Being, who dwells in the heavens, and who is the Father of all our mercies. And as the mind enlarges, the mother tells the little listener of that Jesus, who lay in a manger, and died on a cross. And when she softens its pillow for its nightly slumbers, and watches its closing eyes, it is her privilege to hear it lisp, "Our Father," and direct it to love that Father whose name it so early speaks. Let this golden opportunity pass, these days of childhood roll away, and the mind filled only with fabled stories and sportive songs, and the precious immortal is trained for some other state than the paradise above. Do you say that you are *ignorant*, and not capable of giving instruction? As your child clings to your bosom, he directs his inquiring countenance to you for some interesting story; you know enough to tell him of some hero or king, and cannot you tell him of the King of Zion, the Prince of Peace? And what more could the learned philosopher tell this infant mind? You are *unknown* and *obscure* did you say? But you are known to your child, and your influence there is greater than that of a legislator or general. Your words are received with confidence, and "my mother told me so" is an argument of sufficient weight to convince the child of the most important truths.

Here you have an influence which no other creature can have, and can exert it in circumstances the most favorable. It is not to open to a son the stores of science that may qualify him to rank among the learned and wise of the world, it is not to adorn a daughter with those accomplishments which shall attract the attention of those who crowd the hall of pleasure, or move in the circle of refinement and fashion. But the object is far more noble, more worthy the undivided attention of those who live for immortality.

That child who now prattles on your knee, or sports around your dwelling, may yet tell some perishing heathen of Jesus of Nazareth; may yet be an able soldier in the army of Immanuel, and may plant the standard of the cross on the shores of Greenland, or under the burning sun of Africa. **Look at facts.** What first led the pious and eminently useful John Newton to the knowledge of the truth? The instructions of his mother given at the early period of *four years* fastened upon his conscience, and led him to a Saviour.

Can you estimate the effect of his labours? Not till you can compute the usefulness of Buchanan and Scott, who were converted by his instrumentality—till you can see the full blaze of that light, which the former carried into the heart of heathen India; and witness the domestic comfort and brightening hopes occasioned by the labours of the latter. Who taught young Timothy, an early labourer in the vineyard of Jesus Christ the first lessons of religious truth? Who led Samuel, a prophet and a judge in Israel, while he was yet *young*, to the house of the Lord, and dedicated

him to the services of the God of Heaven? *A praying mother!*

Though the seed thus sown in childhood, may not spring up and bring forth fruit while under the maternal eye; yet we must not conclude that it is lost. A clergyman recently met a seaman in the street of a neighbouring city, and pressed upon him the duty of attending to the concerns of his soul. The hardy mariner burst into tears and exclaimed, "*stop, stop, don't talk to me so, it is just as my mother talked to me when I was a boy.*" A mother's counsel had followed him through all his wanderings, and still the words of her who prayed for him, retained their hold on his conscience.

The time has come when it is esteemed a greater honour to be the mother of a Brainerd or a Martyn, than of Cæsar or Napoleon. And suppose the mothers of these men, whose characters though so widely different, are so universally known, should from their unchanging state, look upon these sons whom they have nourished; what would be the view presented to them? Who would not choose to have given birth to the *Christian* heroes? Yet it is not for this short state of existence only, that you are to train your children. The little group that now clusters around you, are destined for immortality. When the world on which they stand shall have passed away, and its pleasures and its honours shall be forgotten, then they whom you have introduced to this state of being, will but begin to live. Their characters are now forming for *eternity*, and you are aiding to form them.

Though you may not design it, though you may quiet yourself, that if you can do them no good, you will not do them injury; yet you exert an influence which *is felt*, and *will be felt*, when your heads are laid in the dust. Let then, this appeal to a mother's feelings be heard; let it come to your own bosoms, and ponder it in your hearts. Do you know the way to a throne of mercy, and can you kneel before it, and forget the children of your love? Can you watch their closing eyes, and not commit them to your God? Can you labour that they may enjoy the good things of this fleeting world, and not *pray* that God would prepare them for that upon which they will soon enter? Can you see them growing up around you without hope, and without God in the world; though you may be unable to do more, can you refuse to *pray* that He, who in a peculiar manner extends the arms of mercy to those in the morning of life, would take them to His embrace and prepare them for His kingdom.

You have seen the hand of disease fasten upon them, and have passed days of anxious toil, and nights of sleepless solicitude to arrest their malady; and have cried from a bursting heart, "*Oh! spare my child!*" You have seen the object of your tenderest affections sinking into the arms of death, and with a heart rent with anguish, have said with the nobleman, "*Come down e'er my child die.*" And when the last duties of parental affection were performed, and the grave has closed over the child of your bosom, you have perhaps looked back to the time when it was under your care, and mourned that you thought no more of its immortal part, that you prayed no more for its precious soul.

If you have passed through scenes like these, if

you have thus felt, then remember those, now in life and health, and improve the opportunity now given you. The time for your exertion is very *short*. Soon your children will arrive at that period of life, when a mother's influence will be very feebly felt unless it has been early exerted. Would you find in them a rich source of consolation when your head shall become white with years, and your bodies bending to the grave; then you will *now* commit them to him who can sanctify and save the soul. Should you go down to the grave and leave these objects of your love in a cold unfeeling world, what better can you do for them than to secure the friendship of one who "*sticketh closer than a brother,*" and whose "*love is stronger than death.*" The tender tie which now binds you to them will soon be dissolved; you cannot resist the stroke which shall tear them from your bosom. You may have felt the pang—your heart may have been filled with sorrow, *O* then, if you ever prayed, if your soul ever went out to your God, in humble petitions; tell Him of your children who know Him not; when you know what it is to wrestle in secret with the God of Jacob, give him back in faith your *children*. Then in that other world to which you are going, you may through grace say, "*Lord, here am I, and the children thou hast given me.*" Should this paper fall into the hands of a mother who never *prayed* even for herself; she must, she *cannot* but pray for those to whom she has given life. *Prayerless Mother! spare* *Oh! spare your child.* Stop where you now are, on the threshold of eternity, and remember as you gaze on that countenance which smiles in your bosom, that you have *never prayed* for its soul which will live forever. Have you a mother's feelings, and can you still neglect it?

Oh! my God, give me poverty, give me pain, leave me friendless and forsaken by the world,—but leave me not to the embrace of a prayerless mother! Leave not my soul to the care of one who never raised her weeping eyes to heaven, as she implored its blessing on my head.

Are you a mother? and can you close your eyes upon the scenes of earth, and remember that you never raised, even in silent breathings, the desires of your heart to heaven for a child, perhaps your only darling?

In some lonely hour when the labours of the day are ended, and you have performed the last act of kindness for your sleeping babes; kneel, if you never have before,—kneel before Him who seeth your heart in that silent hour, and utter one short prayer, one broken petition for your dear children.

ADDRESS OF THE REV. JUSTIN EDWARDS BEFORE THE AMERICAN EDUCATION SOCIETY.

We hear of a revival of religion in a college, and rejoice in it as a great event. But when we look at it only in general, we have but a very inadequate idea of its importance. Fix your eyes upon a single individual. He has distinguished talents, and has come to college for the purpose of preparing to make a distinguished figure in the world. He has no religion, has in view no higher object than himself, and never casts a look beyond the limits of time. Upon the members of

that college God pours out his Spirit. Numbers are convicted of sin, and anxiously inquiring what they shall do to be saved. He remains unmoved. He looks down with scorn and contempt upon those who are anxious for eternity. But "He who inhabiteth eternity," has made him for a different purpose; and an arrow from his quiver, pierces his heart. He too is distressed, and finds no rest. In the class of which he is a member there is one charity student. No sooner is this young man distressed on account of his sins, than he attaches himself to that charity student. Often are they seen in the lonely walk, engaged in ardent counsel; one anxious to know who can "take away the heart of stone," and the other anxious to tell him. On a certain day they retire to a mountain, in imitation, I trust, of Him who went up into a mountain to pray, and there unite in supplication to the God of heaven for the blessings of his grace. Impressions are made, by the power of the Holy Ghost, upon the mind of that young man, which will never be effaced. He becomes an ardent disciple of the Lord Jesus Christ, and devotes his time, talents, and influence to the promotion of his glory and the salvation of his people. Much is done by him before he leaves college. Then he enters the ministry, and his labours are blessed. Numerous churches, and congregations, who have heard him with delight, are anxious to obtain him for their minister: to go in and out before them, break to them the bread of life, and guide them and their children in the way to heaven. But God has opened a fountain in that man's soul, from which flows a current of benevolence, too strong to be confined within the limits of Christendom. He crosses the Atlantic, passes round the Cape of Good Hope, and up through the Indian Ocean; and for years, proclaims the glad tidings of salvation on the islands, and continent of Asia. From that land of moral death he cries with a voice that is heard half round the globe, "O ye blood bought churches of Christ, let the cry among you be, Whom shall we send, and who will go for us, as messengers to the heathen? And O ye pious youth let the echo among you be, Here are we, send us." Nor does he speak only to those in Christian lands; no, he daily tells the wandering pagans of a Saviour, who has bought them with his blood. With one hand he points them to the Cross, and with the other gives them the New Testament, which he and his associates have translated, and printed in the language of ten thousand thousand of people. More than two thousand children are collected together in Missionary Schools, to read in their own tongue the wonderful works of Jehovah. Hundreds of thousands of religious Tracts are put in circulation; and a system of Christian means opened, which, like streams from the fountain of life, are uniting in one great and mighty river to carry the blessings of salvation through that extended and desolate part of the world. At some future day, I see a Hindoo traveller crossing that mighty desert; weary and thirsty, his soul faints within him. But directed by a hand unseen, he meets this current of mercy; and it is to him, "as a river of water in a dry place," and its banks are "as the shadow of a great rock in a weary land." He drinks of this water, and never thirsts. It is "to him a well of water, springing up into ever-

lasting life." And as he rises, and goes onward, "from strength to strength," his heart kindles with holy desire to know the source of this celestial river. With an enthusiasm more ardent than ever sought the source of the Niger or the Nile, he traces it through a course of 18,000 miles, and finds that it comes from America. Not content with this, he traces it among our hills and dales, till he comes to a *literary institution*. Not content with this, but wishing to see the very crevice from which it sprang, he enters the interior; and, after searching, finds that he who was honoured of God, as an instrument of opening this fountain with all its blessings upon the world, was a *charity student*. And uniting with all pious charity students, and all pious benefactors of charity students, all who have been, or shall be, saved from eternal death by their labours, he gives the glory to God for ever.

THE APPEAL OF THE CREEKS TO THE AMERICAN PEOPLE!

The Chiefs of the Creek Indians have sent two communications to the Editor of the Montgomery (Alabama) Republican, for insertion in his paper, with the request that other Editors throughout the United States would copy them into their papers, that thus the sentiments of the Creek nation may be known to the whole world. They announce their fixed determination not to sell another foot of their land, and decidedly disapprove of all attempts to persuade them to remove to the country west of the Mississippi.—This subject is becoming very important. It has been again introduced by Governor Troup, in his speech at the opening of the Georgia legislature—it is mentioned by the President in his message—it has been referred to a committee in Congress, and will soon be brought before that body for discussion. The Georgians will undoubtedly use all their efforts to effect the removal of the Indians, peaceably if they can, forcibly if they must.—It is perfectly evident from the temper of their public prints, that if they cannot persuade the Indians to remove quietly, they will immediately find some occasion for a quarrel, and in that quarrel they will take care to make sure of their extermination. Even the Editor of the Alabama Republican, in introducing the communications of the Creek chiefs to the notice of his readers, expresses a hope that they will retire to the west, for he says "as the white population around them becomes more dense, their privations will increase, and the commission by them of the most *trifling* depredation will be the signal for their removal, *right or wrong!*" Under these circumstances we shall feel it our duty to lay before our readers all the information which we possess on the subject, for it may become their duty to act an important part. We may be called upon to petition Congress in behalf of this poor people. It may be necessary that the strong arm of the nation should be interposed between them and their cruel oppressors. The first communication to which we have alluded, is an edict of the chiefs issued at a counsel held in May last. It is long and contains much irrelevant matter. We present merely those parts which relate to the subject of their removal.

[N. Y. Ob.

We hope and cherish the belief, that our father,

the president, will not ask us for land. We love him ; we think he is a good man ; and we cannot believe he would wish to destroy his red children for the benefit of his white children. Nor do we want any of our white brethren to ask us for land. This is the land of our fathers ; we love it. It is where we have been born and raised ; our father's bones lay here. We do not want to sell our land ; and, on a deep and solemn reflection, we have, with one voice, determined to follow the pattern of the Cherokees, and on no account whatever will we consent to sell one foot of our land, neither by exchange or otherwise. This talk is not only to last during the life of the present chiefs, but to their descendants after them. We will live in peace with the president of the United States. The red men are the aborigines of the woods. We were here before there was the face of a white man seen in this land : for when they came, we were here, the peaceable, possessors of the soil. We have not the advantage of learning as the white people ; but we were created by the same God, and are daily under the same protecting hand. The only difference is the colour of our skin ; for we are of the same shape ; but we have been born in the woods, and, in a great degree, wild, and are in a low and inferior situation. We, therefore, earnestly admonish our white brethren not to take advantage of our weak and unlearned situation ; but to treat us with tenderness and justice.

We give the second document entire.

Pole Cat Spring, Creek Nation, Oct. 29, 1824.

—The chiefs and head men of the Creek nation, in council convened, pursuant to previous appointment, having received of the United States' agent, notice to assemble at Broken Arrow on the first day of December next, there to meet commissioners on the part of the United States, to demand of us a new cession of land ; therefore, we the undersigned, chiefs, head men, and warriors present, being aware of a considerable increase in the population of the Creek nation during the last few years ; and being already confined in too small bounds, taking into consideration the quantity of barren soil which is within the limits we occupy, and other reasons equally important, deem it impolitic and contrary to the true interest of this nation to dispose of any more of our country ; and any authority heretofore given to any individual, either written or verbal, hath long since been revoked and done away. Therefore, it is resolved by the Chiefs in Council, that a copy of this be transmitted to some editor of a public newspaper in the United States for publication. Confiding in the magnanimous disposition of the citizens of the United States, to render justice to those of their fellow creatures who have not the full means within themselves of communicating their resolves or of defending their just rights against the malevolent designs of those who seek to entrap them to ruin and destruction ; it is confidently hoped, that this publication will become general through the press, so that it may be known to the world that the *Creek people are not disposed to sell one foot more of their lands.* That we are fast progressing in the arts of civilization cannot be doubted. Take for instance a correct estimate of the quantities of *Itomespum* manufactured by the Upper Creeks,

only those inhabiting the waters of the Coosa and Talapoosa, during the year 1823. This amounts to upwards of thirty thousand yards. And we are happy to say, that agriculture and other arts of civilization are equally fast improving. The benevolent societies now in operation by whose care a number of our children are now under tuition, promise to do well ; and under their system of education, we hope to ascend the hill of science, where happiness and virtue are to be found : and in the attainment of these blessings we are determined to remain on the soil which gave us birth ; and in our own native land, where rests the remains of our ancestors, there also shall our bones moulder with the dust of our forefathers ; and there shall our children rise in prosperity and happiness, or sink in adversity. We acknowledge we are weak and reduced to a handful ; and we know our white brothers are strong and numerous, as the trees of our forest ; yet may we not hope to receive that justice which our important case requires ? Our father the President, loves us, and is now doing much to improve the condition of us his red children. Under his fostering hand we hope to have nothing to fear. He views with delight our rapid improvement in civilization : and we now leave it to our Christian brothers, the white people, to say, if it would not be hard and painful to see us driven from our houses, our fields, and our country, and from the privileges we now enjoy, to a land where the temptation would be great to lay aside the axe, the plough, the wheel and the loom, and betake ourselves again to the unfortunate employment of hunting.

Therefore, we again repeat, that we have no desire to dispose of our lands. And being perfectly aware that our feelings are drawn from a proper source, we have a right to expect justice from our white and Christian brethren, and nothing more do we ask or require.

[Signed by the Chiefs.]

FROM THE WESTERN RECORDER.

CATARAUGUS MISSION.

A short time since some of the benevolent females of this village, forwarded a box of clothing to the Cataraugus Mission, valued at \$126. The following interesting letter has since been forwarded to the donors. The other box alluded to, as having been received at the same time, we understand, was sent from Morrisville.

Buffalo, Nov. 30, 1824.

DEAR CHRISTIAN FRIENDS,—Your letter we received in due season, communicating the very gratifying intelligence, that the ladies in Utica were preparing a box of clothing for our united schools at Cataraugus.

Since the receipt of your's, the Boxes, for there were two, similarly marked, have arrived ; and in accordance with the wishes of the donors, they have been opened, and their contents distributed among the members of both families respectively.

I scarcely need assure my dear sisters in Christ, that this expression of christian kindness and affection, cannot fail of laying us all under lasting obligations of gratitude. Our hearts have blessed God, not only for the *richness* and *variety* of your donation, which has so seasonably supplied us with a number of articles, for which we should soon

have been under the necessity of calling on the funds of the *Board*:—but especially have we been impressed with the conviction, that this charity has come to us and the Heathen, for whom we labour, under the impulse of *Love to God and his Christ*, “which worketh mightily in them that believe.”

Heaven forbid! that any other motive than that of supreme love to God and our Saviour, should ever have directed our feet to these Western Wilds, professedly to seek and to save these “lost sheep of the house of Israel:” And, now since bonds and imprisonments have awaited us in one feeble attempt to reclaim “the ignorant and those that are out of the way,”—It is our fervent prayer, that this heaven-born principle may teach us to suffer in silence, in the belief that “it is better, if the will of God be so, that we suffer for well-doing, than for evil doing; knowing that Christ, also, hath suffered for us—the just for the unjust, that He might bring us to God. Not only so; not only do we rejoice in tribulation for the cross of Christ through love to his name, but our spirits have been greatly refreshed with this proof of your love, my dear Christian friends, to that same blessed cause, which is daily calling into exercise the alms and the prayers of *God’s dear People*;—and which is yet to triumph over the *detestable cupidity and raging malice of its opposers*.

We trust that your prayers, as well as your alms, will continue to come up before the throne of the *Eternal*, for a memorial—that so your own eyes may rejoice in seeing this blessed cause, which even now, perhaps, some of you are watering also with your tears, taking root in the earth; and “while you have compassion on us in your straits, and take joyfully the spoiling of your goods,” may you abundantly realize “that in Heaven ye have a better and enduring substance.” Go on, therefore, ye friends of the Redeemer, in the strength of the Lord:—“Great is the work, and great is he that is for us;” “in due time ye shall reap, if ye faint not.”—Remember the words of the Lord Jesus, how he said, “it is more blessed to give than to receive.” And while *we*, in this conflict, are called to “endure the heat and burden of the day,” and are bearing the standard of the cross into the heart of the *Enemy’s* country; be ye our Aarons and Hurs, to hold up our hands, and under the auspices of the Great Captain of our Salvation, **VICTORY** shall be the Lord’s.

The articles in the Box which were labelled, have been distributed agreeably to the wishes of the donors; and the remainder according to the present necessities of each. May the Lord reward an hundred fold.

The cause of truth among the Natives, I believe to be advancing. The United School at Cataragus, at present, numbers fifty-eight native children; the greater proportion of whom, are from Seneca. The recent storm which the Christian party have had to encounter, [breaking up of Seneca Mission] does not seem to have diminished their confidence in us, or lessened in their view the importance of the privileges they once enjoyed.

Yours in the bonds of christian affection,
T. S. HARRIS.

BIBLE CLASSES IN SALEM.

To the Editor of the Monitor.

The deep interest which you have taken in the

religious instruction of youth, and particularly in the establishment of Bible Classes, induces me to transmit to you the following account of the Bible Classes which you were instrumental of forming in several of our congregations in Salem.—It is now, as you remember, about 11-2 years since you visited us for this purpose, and had an opportunity of addressing several hundred youth on the floor of the Tabernacle church, and recommending to them the excellent plan of instruction which you had proposed in other places.—The occasion was one which will long be remembered. It was the beginning of good things to many who were then present. Three Bible Classes were formed in a short time in as many congregations, and the names of between six and seven hundred youth enrolled. Each class met once in two weeks—when three or four questions in the Biblical catechism were recited, and made the subject of remark by the Pastors. The meetings assumed the character more of familiar lectures than of a catechetical exercise. In my own class there were five divisions, two for males, and three for females. One question was given to each division, and was audibly answered by some member of it who felt confidence sufficient to do it. No one in particular was required to give the answers, though all were requested to commit it to memory; but it rarely happened that any question was not answered by the division to whom it was given.

No meetings were better attended than those of the Bible Class. The subjects upon which remarks were expected, were so various, and often of such an interesting nature, that there was a sort of protracted novelty given to the exercises. Attention became perhaps a more prominent feature in these meetings than in any other. But this was not all. Impressions were made which it is hoped will never be lost. A little more than a year after they were instituted, a revival of religion commenced in the town, which has extended chiefly among the young, and which continues unabated to the present time. more than half of the subjects of this work are the members of our Bible Classes. And since this revival commenced no meetings have been more blessed than these. Many have here received their first deep impressions, and will have occasion to remember them with gratitude we hope forever. One young woman who had had but little religious instruction, was so much interested the first evening she attended, that when she returned home she sat up most of the night reading the Scriptures quoted in the Biblical Catechism—till at length she came to one passage which went to her heart, and produced convictions which she had never felt before, and which were followed by her hopeful conversion to Christ. Many other facts might be related of a similar kind. In the late examination of candidates for admission to the church, it was peculiarly gratifying to hear one and another make frequent references to the impressions which they received at the Bible Class. Enough, however, has been related to show that among all the means which a faithful minister has of doing good to his flock, none are more important, or give greater promise of success than Bible Classes for the young. I am persuaded that no such minister would be willing to be without an institution of this kind after it had once been established.

We have had but one thing to discourage us, and that is the small number of male youth who have been induced to give a constant attendance. Great pains have been taken to interest their feelings, and for a time, with considerable success, but for some reason they have become less attentive than the other sex. The fact, it is believed, is a very common one; male youth are brought together with much more difficulty for religious instruction than females. Whoever reflects for a moment on the influence which the former are destined in a little while to exert, cannot but regret this circumstance. May not some plan be devised to remedy this evil? And will not he who shall suggest such a plan do as great service to the church, and the world, as has been rendered by the founder of Sabbath Schools, and those numerous other Institutions which are the ornament of the present age? I am, with sentiments of high respect, Yours,

E. CORNELIUS.

Salem. Nov. 1824.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 1, 1825.

THE GUARDIAN AND MONITOR.

The Guardian which has been published at this office for several years, and the Monitor which has been published in Boston, by the Rev. Mr. Wilber, are to be united and published at this office.—We have no doubt this union will improve the work. It will be better adapted to the taste of youth of a more advanced age, and to all who are desirous of intellectual and moral improvement.

CONDITIONS.

The GUARDIAN and MONITOR, will be handsomely printed on good paper, with an engraving in each Number.

The price to subscribers is one dollar to be paid in advance—or one dollar twenty-five cents if not paid by the 1st of March. These conditions will not be varied from, as nothing but prompt payment will support the work at this low price.

Those who are accountable for any number of copies not less than 6, nor over 20, will be entitled to every 7th copy gratis: if over 20 and less than 50, an allowance of 20 per cent. If over 50 copies an allowance of 30 per cent.

Bundles will be forwarded to the following agents at the expense of the publisher; where they can be called for or forwarded at the expense and risk of subscribers, viz. Richardson & Lord, Boston; Peter B. Gleason, & Co. Hartford; Dea. S. Eells, Middletown; Samuel Whiting, No. 82 Maiden Lane, New York.

REVIVAL OF RELIGION AT CEYLON.

Extract of a letter from one of the female Missionaries at Ceylon, to the editor of the Religious Intelligencer dated

OODOOVILLE, Jaffna, March 23, 1824.

You have no doubt wondered at the goodness of God to us so unworthy, and you will wonder still more when you hear that he has lately poured out his Spirit, so that we have seen nearly every individual connected with our station inquire "what shall I do to be saved." The work commenced at

Tillapally, about two months ago; then at Oodoo-ville, Manepy, Panditerrepo and Batticotta. In the boarding schools, study has been laid aside for many days together and labourers have in some instances, been released from their employments. It has appeared to us a great work and we see no evidence that it is at an end. At our stations, those who have appeared well, generally appear to be going forward and there are occasionally, new instances of awakening—some among the school-masters, and a few others from without, have been affected and there is a general inquiry abroad, concerning this new and strange work. In the town of Jaffnapatam especially, one school is much affected, and the nominal christians of Ch. David's church, are awaking from their sleep of something worse than heathenism. We are much encouraged in the hope that the Lord will make a long and thorough work in this district; and though to him it will be easy, to us it will be hard work, for we have found nothing wear upon us like the recent anxieties and labours with inquiring souls. It will, I hope, furnish a new plea, for calling loudly for more labourers. I would mention the number of hopeful converts, but we scarcely allow ourselves to count them, and much less believe that they will all persevere to the end. About 30 profess a hope, but they are most of them children, some not more than 8 years of age: they are exposed to numberless temptations, and if half that number endure, we shall have much reason for gratitude.

I know of nothing that appeared as a preparation for what we have seen, except a day of fasting in December, which was an uncommon day to most of us. At Oodoo-ville, we had been chastened for some time, by the illness of Mr. W. and myself with our children, but in other respects as usual. The prayer meeting on the first Monday in February, was a time of wrestling at the throne of grace, when the "Spirit seemed to make intercession for us, with groanings which cannot be uttered," and since that time the spirit of prayer, which was before given to some extent, has been abundantly increased, so that days and almost nights, have been spent in waiting before the Lord, as I never witnessed before. It seems to be a greater privilege to pray than it ever was before, and we can get nearer to God, as though he were a companion and friend, and order our cause before him. I could give you many interesting particulars, but the short limits of a letter, do not allow it. You will no doubt, pray more for this mission, than you have done, and many friends who hear of what the Lord is doing, will give thanks for such answers to their prayers, and be encouraged to plead with new faith and hope.

Intelligence from the South of the Island, gives us reason to hope, that the way is there preparing, for the coming of the Lord, and Mr. Rheinius, gives us some encouraging facts, respecting appearances in some parts on the continent. We most cordially unite with friends at home, in praying that this may be a year of great displays of divine grace and glory.

I hope you will write often. Letters and intelligence from home is about as necessary to our souls, as food to our bodies. Especially, we hope you bear us on your hearts, as very feeble ones, called to a great service, in which even the Apostles could say "who is sufficient for these things."

REVIVALS OF RELIGION.

Extract of a letter to a friend in Washington City, dated,

WINDSOR, (Bertie Co. N. C.) Nov. 28.

DEAR BROTHER,

In my letters which have been printed in the *Columbian Star*, I gave a short account of the revival of religion in this county; and a description of the state of our churches, before it commenced. I shall now take some notice of the efforts employed by us, which, with the blessing of God, may have contributed to the general reformation which at present prevails among us.

In the spring of 1823, having for some time seen with regret, that all our preaching seemed as water spilt on the dry ground, which cannot be gathered; we resolved, that we would try to attract the public attention to reading the Holy Scriptures.—Hence, we constituted, in a short time after, the first Sunday School ever known in this part of our State. After the nature of the institution was explained to the people, almost every one entered into the business with avidity. Many persons of respectability offered their services, either as teachers or managers; and if possible, the children exceeded their parents in zeal for the school. The first school contained about 40 constant readers; but soon after, five or six others were constituted, several of which had between 60 and 70. At the close of the first quarter, I attended the examination of two of the schools. In the first, on Lord's-Day, there were repeated 2,200 verses, which had been memorized mostly by small children. In the second school, on the Lord's-day following, there were repeated 2,300. In both instances some of their readers were absent. In this school there were two young women, one of whom had committed to memory 19 chapters, and the other 15.

I visited most of the other schools, but not on the day of examination. Wherever the schools were well attended they proved a blessing in reforming the morals and manners of the people. Testaments were eagerly sought after, and both old and young sought every opportunity to peruse their sacred contents. The most of the meeting houses, where the schools were fixed, were unoccupied for public preaching, except once a month. Consequently, three Sundays in the month had, before this, been spent in idleness. To the thinking part of the community, it afforded pleasure to find that these institutions supplied the want of preaching; and in a great degree prepared the scholars to receive the word with more promptitude. However, a stop was put to the schools as soon as the cold weather began, with a design to renew them the ensuing spring. But before they had entirely ended, our most glorious revival commenced.

In one church, where the school was well attended, there have been, in the course of this revival, 143 baptized. Here almost the whole school have followed the Lord Redeemer, and have been baptized. Many of them are youths, not exceeding from 13 to 15 years of age. All of them seem to have arisen to newness of life.

The revival still continues, but not with the same warmth, as formerly. Baptism is yet frequently administered, but the candidates are not so numerous as they have been. In the present month there have been 59 baptized, making in all in this coun-

ty since the first of last January, 667. The blessed work is still spreading in other places, not only in this, but in some of the adjoining counties. In Martin county the heavenly flame has been kindled in a neighbourhood, which, until now, has been perfectly destitute of any who appeared on the Lord's side. A new church (called New Hope) will, it is expected, be soon constituted there.—Thirty have already been baptized, and the prospect is still increasing. We have indeed been wonderfully blessed by the Lord, not only in the conversion of so many of our fellow creatures, but with an uncommon share of health; and perhaps there never were seen more abundant crops. The lines are fallen unto us, indeed, in pleasant places; yea, we have a goodly heritage.

Yours, in Christ Jesus,

RICHARD POINDEXTER.

REVIVAL IN HAMILTON COLLEGE.

A letter from a friend in Hamilton College contains the following paragraph:—"We have an interesting season in College now. A number entertain a hope, that they have passed from death unto life, and rejoice with trembling in their new birth. The Lord began the work, and we know he is able to carry it on, till all shall be made to acknowledge that 'there is form and comeliness' in Jesus, and a renovating influence in the waters drawn from the wells of salvation. The, 'still small voice' seems emphatically among us, speaking peace to our souls—yet solemnly declares 'there is no peace to the wicked.'"

FROM THE BOSTON RECORDER.

REVIVAL OF RELIGION ON FRENCH CREEK, LEWIS COUNTY, VA.

Having lately visited French Creek and learned particulars from the people, and being the only Presbyterian clergyman within 80 or 100 miles of them, I feel constrained to contribute my mite to the edification of the Christian public, by giving a brief account of the late work of divine grace in that place.

It may not be amiss, in the first place to advert to the previous state of that people. Twenty years ago, the land now occupied by them, was a wilderness, inhabited only by wild beasts. The settlement is principally composed of emigrants from Massachusetts. They brought with them a relish for the word of God and Christian ordinances.—The second family arrived there in 1808. The increase of population has been gradual. In the autumn of 1816 the Hampshire Missionary Society in Mass. employed the Rev. Asa Brooks of Vermont to missionate one year on French Creek and in the adjacent country. In the autumn of 1818, by the joint request of that people and of an infant settlement on Buckhannon River, he returned and settled among them. The people in both settlements, being almost destitute of pecuniary resources, were compelled to relinquish a portion of his labors to be spent in the missionary field. In the autumn of 1819, Mr. Brooks organized a Presbyterian Church on French Creek, consisting of 10 members. Soon after it pleased the Lord to refresh them by the out-pouring of His Spirit, and 17 were received to the church as fruits of the revival. Other additions by letter and profession have increased the number of communicants to

about 40. In the whole settlement there are not now more than 50 families.

Since the revival in 1819 the people had degenerated into a state of coldness. During the summer past, however, some of the church seemed to feel more sensibly their situation, and became more earnest in prayer. Still nothing special was visible upon the minds of the people. According to previous arrangements, Mr. B. with his family, took leave of his people on the first of Sept. to revisit his friends in Vermont and spend the winter. On the Sabbath previous to his departure, he administered to his flock the Lord's supper and preached his parting sermon. The scene was affecting. Many were in tears. Impressions were made upon the minds of some, which, though, concealed, could not be stifled. Even now the faith of the church was too weak to expect a revival. Some few of them, however, were enabled, in the course of the week to wrestle in prayer until they obtained a confidence that mercy would be shown. The people now, without a pastor, found that they must *cast all their care upon the Lord*. They felt, they prayed, and they obtained the blessing.

On the second Sabbath after Mr. B's departure, a sectarian preacher had a meeting in a remote part of the settlement. The principal part of Mr. B's congregation attended. During the meeting, the feelings of a number became so poignant, that they could no longer be concealed. It was evident that the Spirit of the Lord was among them. At a conference meeting the next evening, near the centre of the settlement, sobs and sighs were to be heard in every part of the room. The work was powerful. Sinners were borne down under a sense of their guilt, and exhibited in their countenances deep-felt anxiety. Meetings for religious worship were now held every day in the week. The trembling and anxious resorted to the houses of professors enquiring "what they must do to be saved." Christians, with a deep sense of their insufficiency, gave up their time to the instruction of the awakened, and to prayer for their conversion. The Lord, wrought "for His own name's sake." Convictions generally were of short duration, but pungent. "The commandment came, sin revived and they died." By the close of the week, not less than 30, were in the judgment of charity, "rejoicing in hope." The work progressed. But in the height of the excitement, the hearts of the most active and engaged members of the church were grieved and chilled, by hearing the above mentioned preacher, who continued in the settlement about two weeks, publicly advance certain *Unitarian sentiments*! He also preached upon the subject of Baptism by Immersion, urging it as an immediate duty after repentance. By these means the attention of the people was diverted from more important subjects, and the work seemed to be checked. The fervour of soul began to subside. Whenever the externals of religion are dwelt upon instead of vital piety, the Holy Spirit will be grieved. The work has been powerful, but comparatively short. About 50 have manifested hopes. Though it is to be feared, that some chaff is mixed with the wheat yet I trust many, to the praise of God's grace, through the blessed Immanuel, will abide the day of final trial.—The subjects have been principally among the youth and children. During this precious season, the people were not only deprived of the evangel-

ical and faithful labors of their pastor, but also of the assistance of 3 out of 4 of their elders [deacons] who by previous engagements were absent. But the Lord has shown Himself able to carry on His own work. To Him be all the glory.

From this wonderful display of Almighty grace, the Hampshire Missionary Society have occasion to bless God and take courage. Through their instrumentality, this people have been supplied with the faithful preaching of the gospel. The good word has taken effect and rewarded their exertions a thousand fold. **ARETAS LOOMIS.**

Randolph County, Va. Dec. 9th, 1824.

FROM ZION'S HERALD.

REVIVAL AT WOODSTOCK, Vt.

An interesting work has recently commenced at Woodstock, Vt. Our meetings at the Court house have been crowded with attentive hearers, and many have been unable to gain admittance for want of room. The good Spirit has wrought with power upon the minds of the people in this place. Professors are reviving; backsliders are alarmed and confessing their faults; and poor weeping mourners are requesting the prayers of God's children. About 10 or 12 have already found Him of whom Moses and the Prophets did write. I hope to be able to give a more minute account of this work in a succeeding number.

I have had the pleasure of visiting Saxton's village (so called) in Rockingham, Vt. and found that the Lord had been pouring out his spirit powerfully there. And what renders the work in this place more interesting, is the circumstance of its commencement. An interesting child, at the age of 9 years, whose name is Mary Walker, was the first subject of conviction: and after labouring several days under the most distressing sense of her sinfulness and crimes before God, she at length was enabled so to seek as to find Christ precious to her soul. After finding the bread of life herself, she had a great desire for the welfare of her school-mates and friends. One day she availed herself of the opportunity when the scholars went out of school in the afternoon, to warn them to flee from the wrath to come. Her language was clothed with authority and power, and coming from such an unexpected quarter, it produced a great effect on the minds of her mates.

When they came into school they were observed to be weeping. This led the mistress of the school to inquire into the occasion of their grief; when one immediately replied, 'Mary has been talking to us about dying, and about religion.'—This occasioned no small surprise in the mind of the mistress, who then asked Mary if she wished to talk more with the children. Mary said she did; and after obtaining liberty she proceeded to exhort them one by one; and then, with veneration, turned to her mistress, and exhorted her gently, but powerfully, to prepare to meet her God. The mistress was struck with astonishment: but perceiving that Mary did not appear to be satisfied, she asked her if she wished to pray. She answered in the affirmative, and falling on her knees, she implored the blessing of God on the little assembly. This was a new scene to the mistress of the school—to see and hear her little pupils crying and sobbing all around her, and a little precious infant

scholar teaching her and them what they never knew before. She at length dismissed her school for the day; and little Mary took her Bible, called her mates, and led them to an adjoining wood, where she read and prayed with them, and entreated them to repent and turn to God. This was the commencement of a glorious reformation, which has spread until more than one hundred souls have been happily converted to God. Seventy-five of these had, when I was there, been baptized and joined the Baptist Church. Little Mary and her mistress made two of the number.—'Behold, what a great matter a little fire kindleth.'

I also learn from Westminister, Vt. that God has visited the people of that place with a gracious revival. I understand that between one and two hundred souls have received remission of sins within a few months. On the first Sabbath in November, ninety-four were baptized and received into the Congregational Church in that place.

Yours with respect.

A. D. MERRILL.

REVIVAL at the ISLAND OF MARTHA'S VINEYARD.

Perhaps there are few places that have been more highly favoured of the Lord than the Island of Martha's Vineyard. For about three years the work of God has been steadily progressing on the island, and all classes of people have been the subjects of it.

From the aged, who are bending beneath the weight of years, to the tender child, the voice of prayer and praise is heard. Of late the work has been more powerful than ever; and some who have gloried in "denying the Lord that bought them," and made light of revealed religion are now declaring what God has done for their souls. A most affecting scene lately took place in public, which shows the work to be of God. At the close of a meeting, the stationed preacher invited such as desired an interest in the prayers of the people of God to come forward to the altar. To the astonishment of all present, one who had long been a professed Deist, came, and wanted to know if they could pray for him who had been an Atheist, or had tried so to be. The preacher informed him they could. He then wanted to know if his son was present; being informed he was, he called him by name, to come forward. He then requested his son not to do as he had done; and after confessing that he had kept his son from seeking the Lord in his appointed ways, both bowed before God, and gave themselves up to him. They have since rejoiced in a sin pardoning God, and are now walking in the way to the kingdom.

[Zion's Herald.]

DEAF AND DUMB.

The Rev. Mr. Gallaudet, (says the Hartford Mirror,) Principal of the Asylum in this city, has lately returned from an excursion through the States of Massachusetts, New Hampshire, Vermont and Maine, the object of which was to excite in the public mind a deeper interest with regard to the Deaf and Dumb. We are happy to learn that his efforts have been attended with success; that the first three above mentioned States, (they all had before a correspondence with the Asylum on the subject) have concluded to send two commissioners respectively, to meet in

Hartford this winter to confer with the Directors on making arrangements for the education of their indigent Deaf and Dumb, and that the Legislature of Maine will doubtless adopt a similar course at their approaching session. Such a plan, we trust will result in the adoption of generous and effectual measures for the relief of all this unfortunate and interesting portion of our community.

FROM THE WATERTOWN INTELLIGENCER.

BENEVOLENCE OF A DAUGHTER.

In 1816, the family of Mr. A. in this county, were reduced to difficult, and almost distressing circumstances. The family consisted of seven, the parents and five children, two of whom were deaf and dumb. The oldest daughter engaged in a school in 1816, where she taught to the satisfaction of the district. While keeping this school she was hopefully brought to the knowledge of the truth, and united with the Baptist Church in Mt. V—. She thought much of the situation of her father's family, and wished to do something from her small earnings for their comfort; and as those who wish to do good can generally find an opportunity, so she was soon able to put her benevolent designs into execution. A small farm in the county of Oxford, containing 50 or 60 acres, under some improvement, having a house, barn, orchard, &c. she purchased for three hundred dollars, gave her notes and took a bond for a deed. These notes she paid annually as they became due, fifty dollars a year and interest. The family went on to the farm, but being in low circumstances, she annually paid the taxes, bought the most of her clothes, shoes, &c. with her own earnings. She paid her last note and took her deed last June.

She has now a farm for the family to live on, and has bought forty dollars worth of young stock, which she put on to it with some sheep; and a few weeks ago was in debt but *twenty-one dollars* for all her purchases; and had \$19 50 due her for keeping school. She had been sick with a fever which cost her about twelve dollars. But whether in prosperity or adversity, she seemed to view the hand of God in all the events of his providence, as will appear by the following extract of a letter, she wrote to one of her correspondents, dated August 14, 1824.

"Respecting my farm (to answer your request) it is five years ago last April since I made the contract; I agreed to pay \$300 and the interest, which has amounted to a considerable sum. I have paid \$50 a year, and I think I have been tolerably prudent, for I had only about \$60 due to me when I purchased, and now, very often when I think of it, it makes me tremble to think what an undertaking But I always had faith to believe I should be helped through with it. I have been wonderfully blessed by that Being who orders all things well. He has *blessed* me with health, with schools and some very kind friends. Thanks to his name for all his kindness to me; *blessed* and *praised* be his name, for his mercy endureth forever."

The above account, although it has somewhat the appearance of romance, was sent us by a person of undoubted veracity, who is personally acquainted with the family to which it relates. The benevolence of this young lady is an honour not only to her sex, but to human nature, and shows

that great things can be accomplished by prudence and perseverance.

Auburn Theological Seminary.—A gentleman from the west informs us that the present number of Students in the Theological Seminary at Auburn is 33; 22 of whom have been received since the commencement of the term in October. The Seminary is understood to be in a very flourishing condition under the superintendence and instruction of the Rev. Drs. Richards and Perrine and the Rev. H. Mill. With an increase of its funds and the blessing of God on the exertions of the friends of Zion in its behalf, it is believed that it will soon gain the important ends of its establishment.—*N. Y. Obs.*

AMERICAN TRACT SOCIETY.

The receipts into the Treasury of the American Tract Society from Sept. 20 to Nov. 20, 1824, were \$1,020 97. The number of Tracts printed since the first of May last, exceeds 600,000:—more than twice the number published during the year ending May, 1822,—130,000 more than were published during the year ending May, 1823—as many, wanting 170,000, as were published during the year ending May, 1824. These facts speak loudly for the present prosperity of the Society.

[*Boston Recorder.*]

FROM THE BOSTON TELEGRAPH.

Mr. Hallock,—As a sincere inquirer after truth, I submit the following plain questions to the candid consideration of Socinian Unitarians, and hope they will kindly favour me with what light they may be able to afford, upon a subject of so great importance.

1st. If Christ did not exist till born of the Virgin Mary, how could the Israelites tempt him 1453 years before that time? "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1st. Cor. x. 9, compared with Numbers xxi. 4—9.

2d. If our Saviour had no existence till 2247 years after the birth of Abram, why did he say to the Jews, "Before Abraham was I am?" John viii. 58.

3d. If Christ had no being, till 4004 years after the creation, with what propriety could he pray for the glory he *had* with the Father *before* the world was? John xvii. 5. "And now, O Father, glorify thou me with thine ownself, with the glory which I *had* with thee *before* the world was."

4th. Upon the Socinian hypothesis, how shall we understand John i. 1? In the *beginning* was the Word, and the Word was with God, and the Word *was* God." [Rev. xix. 13. "His name is called, The Word of God."]

These queries of our correspondent are directed, we conceive, or at least are applicable, to only a part of those persons denominated Unitarians; inasmuch as very many of them, while they deny our Saviour's absolute eternity, admit that he had an existence for many years previous to his appearance in the flesh.

MEMOIR OF MRS. WOOD.

To the Editor of the Religious Intelligencer.

SIR,

A few days since I was present at a funeral in a neighbouring town, where I found a considerable

concourse of persons assembled, to pay the last tribute of affection to the memory of one, who although she had moved in the humbler walks of life, yet had gained the esteem and respect of those who lived within the narrow circle of her acquaintance.

Mrs. Susan Wood died at Hamden, on the 14th of Dec. 1824, aged 37 years. I do not propose to give an account of her character, because she was rich, or accomplished, or superior to other women in vigour of intellect, or mental acquirements. These qualities or attainments she did not possess; for as there was no opportunity for her to acquire things which were splendid or gay, so she neither valued nor desired them. I propose to mention her merely because she was a Christian; one who walked with God; one whose conduct and conversation were entirely consistent with the profession she had made of being a follower of Christ. If by giving a short account of this devoted servant of her Lord and Master, I can induce only one individual to imitate her active benevolence, I shall feel that my labour has not been in vain.

She had a zeal according to knowledge. It was the desire of her heart that the Kingdom of Christ should be enlarged; that the glory of God should be promoted in the salvation of sinners. Unlike some professing Christians, she was not satisfied with merely saying in her prayers, "thy Kingdom come, thy will be done, on earth as it is in heaven." Her love was a vital principle, which prompted to effort as well as to good wishes; and when the opportunity offered, she was ready to act. A brief survey of the manner in which she exhibited her faith by her works, may not be uninteresting or unimportant.

Believing that faith cometh by hearing with the co-operation of her husband, she gave up in a great measure, the use of the largest room in the house where they lived, for the purpose of holding conference and prayer meetings, for nearly a year and a half before her death. These meetings were held generally on the afternoon or evening of the Sabbath, and many times on other evenings. In that room, and in those adjoining, on many occasions, I have seen from fifty to one hundred and twenty persons assembled, gathered from a circle of two miles around, amid universal stillness, every eye fixed upon the speaker, attentive and solemn as at a funeral, while the standing tear and the half-suppressed sob proved that the conscience was alarmed, and that God the Holy Spirit was present, convincing of sin. It was on occasions like these, that the subject of these remarks exhibited by the joy visible in her countenance, and by the ardent expressions which dropped from her lips, that her soul was refreshed, when she saw the attention of the impenitent excited to the great subject of their salvation. If these religious meetings were intermitted in consequence of uncomfortable weather, or from any other cause, she would express her regret, and her fear that the impressions which had been made, might be lost: that the good seed which had been sown, and had taken root, would spring up and soon wither away.

She had a Missionary Spirit. It was a source of pleasure to her, and an occasion for the exercise of gratitude, when intelligence of revivals of religion was communicated. Signal displays of divine grace were treasured up, were reflected upon, and were the means of consolation to her heart. She attended one afternoon in the week, a little circle of praying females, who met alternately at each other's houses, for the purpose of calling down blessings upon their own families, and upon their neighbours. Little obstacles did not prevent her punctual attendance; and indeed none which activity or energy could overcome, could keep her from an employment so congenial to her feelings, and so full of instruction and improvement. One feature relative to this praying circle was peculiarly agreeable. It was selected from different denominations of Christians; those who composed it, believing, that it was not only a duty,

but a privilege, to call every one a brother or sister, "who love our Lord Jesus Christ in sincerity." It was for *spiritual* blessings that the prayers of this little society ascended, and they have found by their own experience that God is faithful, and has heard and answered their prayers.

This missionary spirit was exhibited likewise, during an attendance to religion in the neighbourhood, last spring and summer. When one and another were brought to enquire what they must do to be saved, she took an early opportunity to visit and converse with each, shewing them clearly their guilt and danger, and that unless they repented they must perish. In this manner she endeavoured to deepen those impressions which had been made on their hearts; while to the very and heavy laden, she would point out "the Lamb of God who taketh away the sin of the world." To the new born convert, she would administer the consolations of the gospel. Those promises which are sometimes ignorantly appropriated to the convinced sinner, she would with more accurate discrimination, apply solely to the child of God; to those who gave good evidence that they were born again, and had passed from death unto life.

The subject of these remarks, had an ardent desire to be daily employed in doing good; particularly to the souls of those who are perishing. So much had she thought upon this subject, that the period was hailed with delight, when it would be in her power to offer her services to some Missionary society. The circumstances of her family had hitherto made such a step injudicious; but if death had not prevented, it is probable that in a few years, she would have been settled at Mayhew, or some other Missionary station, where her time would have been employed in teaching Christianity and civilization, to the untamed sons of the forest.

Her life was a life of prayer. I have mentioned her constant attendance at the female circle, and the conference room. At these meetings, and at those of enquiry, she united in prayer with Christians around her, with reverence, with brotherly love, with an ardent desire for the salvation of sinners, and with humility. So fixed, and familiar a habit of life, was prayer to her, that during her last illness of four weeks, while her mind as to every other concern was bewildered and wandering, it was always collected and rational while employed in pouring out her supplications to her heavenly father.

But she is gone: the places that lately knew her, will know her no more forever. Though dead she is not forgotten. Her memory will be cherished by her Christian brethren and sisters, until their heads too are laid low in the grave. In the morning of the Resurrection, there can be no doubt, that while the children of the world, who have passed their lives in gaiety and mirth, who have been "clothed in purple and fine linen, and fared sumptuously every day," will be condemned "to lift up their eyes in hell, being in torment," she will be placed among the friends and followers of Christ, to whom the King will say, "well done good and faithful servants enter ye into the joy of your Lord."

A FRIEND.

MISCELLANY.

GEN. LA FAYETTE.

The Reception of this illustrious man in the Hall of the House of Representatives at the Capitol, was one of the most august ceremonies which any individual has ever witnessed.—It was Homage paid to Virtue, Integrity and Political Purity and Constancy, by the assembled Majesty of the Nation. The honour paid to the worthy Visitor will be sustained by the voice of the People, already expressed and openly manifested. General WASHINGTON is the only person who has,

within our present recollection, ever received similar marks of distinguished consideration from an American Congress. Gen. LA FAYETTE has made an appointment to visit Charleston, South Carolina, in the month of January next. Col. F. K. Huger, the gentleman who many years ago attempted the General's delivery from the Castle of Olinutz, in Germany, was the bearer of an invitation to him from the Society of the Cincinnati in South Carolina. In alluding to him, Gen. La Fayette calls the Colonel "my noble, gallant deliverer."—*Washington Gazette.*

Congress have voted to Gen. La Fayette the sum of \$200,000, and a township of land, to be located on any of the unappropriated lands. Every friend of his country will rejoice at this act of justice. For it appears from the statements submitted to Congress as a just debt due him rather than a free gift.

Mr. Hayne from the Committee stated, that he held documents in his hand which it became his duty to submit to the Senate—documents derived from the highest authority. The paper he held in his hand contained accounts from the proper officers, showing the expenses of La Fayette, and pointing out the manner in which his estate had been dissipated in the service of liberty. In the year 1777, he had an annual income of 146,000 francs, equal to 23,700 dollars. This had been almost entirely expended in the services which he had rendered to liberty in this and the other hemisphere. During a period of six years, from the year 1777 to 1783, he had expended in the American service, 700,000 francs, equal to 140,000 dollars. This document, said Mr. H. is derived from the most authentic sources in France, and has come into my hands from a respectable member of this House, without the knowledge or consent of the General and his friends.

The fact to which he called their attention was, that during the six years the General had been engaged in the service, he had expended \$140,000 dollars of his fortune; he was in a state of prosperity, and in the enjoyment of a plentiful fortune in his own country, when he resolved to come to this. He purchased a ship, raised, equipped, armed and clothed a regiment at his own expense, and when he landed on these coasts, he came freighted with the munitions of war, which he distributed gratuitously to our army. It is on record that he clothed and put shoes on the feet of the naked, suffering soldiers of America, and that during six years he sacrificed \$140,000. He asked for no compensation—he made out no account—he received no pay—he spent his fortune for this country, and not only gave his services but hazarded his life in its defence, shed his blood in its service, and returned home broken in his fortune. What did Government do?—After the war, in 1794, they gave him the full pay of a Major General, to which he was entitled 12 or 14 years before. If any American citizen had done as much, and had brought in an account stating he had expended \$140,000, and made application for compensation, would it not have been granted? Indeed, if we were to make out an account current of the expenses and sacrifices of the General, it would far exceed the sum now proposed. But he never rendered a claim; he would have starved ere he would have done it.

I have other documents, said Mr. Hayne, to which I shall briefly refer. There is one fact which shows how alive he was to every honourable sentiment. He has made sacrifices that can never be repaid. Congress, in their gratitude, made him a donation of 11,000 acres of land, which, at the value of lands at that time, was not worth more than \$11,000; and by an act in 1804, they authorized him to locate this land on any spot in the United States, that might be vacant; and his agent, accordingly, located it in the neighbourhood of New Orleans. In 1807, Congress passed an act, confirming the title to the City of New Orleans, all lands within 600 yards of its limits.

Part of the land belonging to General La Fayette was included in this grant, and on the fact being communicated to him in France by his agent, accompanied by legal advice of the validity of his title, he replied, that it was not for him to inquire into the circumstances, but that he receiving bounty from the government of the United States, could only receive it as they chose to give it; and directed his agent to enter a relinquishment of the land in question. This land, according to the estimate of gentlemen from Louisiana, is now worth \$500,000. But there is another circumstance to be stated; having located the land, he made a contract with an Irish Baronet for the sale of a portion of it, and he afterwards made it his business to find him out—he relinquished his own right, and, at his own expense, induced him to relinquish every legal claim that he could have upon the United States. This relinquishment was on file in the Land Office, and Mr. H. submitted the documents to the examination of the Senate.

GREEK SUCCESSES.

Ancona, Oct. 8.—Letters received from Ithaca, Zante and Cephalonia, all at the same time mention that in all parts of the Morea, the people are transported with joy, and are employed in public celebrations at the news of the complete destruction of the Turkish and Egyptian fleets. The Greeks have had three battles with their barbarous enemies; and after having taken, burnt and sunk more than a hundred vessels of different sizes, in the neighbourhood of Rhodes and Cos, and on the coast of Caramania near Condroun, they have succeeded in burning the last and more beautiful frigate of Mahommed Ali. On board of this vessel was the son of the Satrap of Egypt, his admiral Ismael-Gibraltar, and a new pacha, a Frenchman by birth, who embraced the Turkish religion a short time ago. These three chiefs threw themselves into a shallop when their ship took fire; but they fell among the numerous boats and vessels which the Greeks always keep at sea with the hope of taking prisoners of importance, and by which they lately captured the nephew of the Bey of Tunis, near Samos. The three prisoners were conducted in triumph to Napoli di Romania, together with a frigate, a corvette, and a vessel loaded with eight millions of Turkish piastres: the treasury intended to pay the Egyptian expedition. In the engagement near Rhodes they had before captured 32 Turkish and Egyptian transport vessels.

The success of this last naval battle is confirmed in all its leading features by a letter from Trieste, dated October 14th.

DISTRESSING SHIPWRECK.

Portland, Dec. 16.—Capt. Archibald Hall, of St. George, called on us on Monday last, and gave an account of his recent sufferings by shipwreck, from which we have prepared the following statement.

Capt. H. sailed from Boston 22d of Sept. in the sloop Sally, of St. George, bound to Machias.—His crew consisted of two young lads, seventeen or eighteen years old; and he had on board two female passengers, belonging to Machias. After leaving Boston they soon experienced very rough and boisterous weather, and after being out 26 days, while scudding under bare poles, in a violent gale, they lost both their mast and rudder, from which time they drifted at the mercy of the winds and waves, 21 days longer, before they were taken off from the wreck. Having but a small store of provisions on board, and no hope of reaching land unless some vessel should fortunately fall in with them, they immediately put themselves on short allowance. In a few days they found their store of provisions reduced to nine *biscuits*. Upon this morsel those five persons lived so sparingly as to make it last fourteen days. At last the biscuit failed, and no help appeared. Their only sustenance now was two or three rats, which they were so fortunate as to obtain by means of a cat which they had on board; and finally they feasted their famished bodies on the cat herself. They had hitherto been obliged to keep one hand at the pump most of the time, to prevent the vessel from sinking. But they had now become so weak as to be scarcely able to walk. Three days longer they survived, without the least sustenance, save what they obtained from an old beef bone, which they boiled over five times, and drank the liquor, which became slightly nutritive by means of the marrow and fat of the bone. Two days before they were relieved, a brig hove in sight—their dying hearts revived within them, and their half glazed eyes beamed with hope. The brig drew near; she was not more than half a mile distant; she hauled to the wind, threw back her topsails, and appeared to be watching the wreck. With longing eyes the dying sufferers waited to see the boat lowered into the water—but whilst they watched, behold she filled her sails, kept on her course, and was soon out of sight. Then came the hour of despair, and with feelings unutterable they dragged out another agonizing day. Another morning arrived. Hunger had now driven them to the last resort—One must perish to preserve the lives of the others a little longer. Who that one should be they solemnly agreed to determine the next day at 12 o'clock, if Providence should not sooner interpose in their behalf. But they were not left to this sad extremity. About 3 o'clock in the afternoon, the brig Daniel, Capt. Lawton, of Dartmouth, (Eng.) appeared in sight, came to their relief, took them from the wreck, and carried them to St. Johns, Newfoundland; where they were treated with the greatest possible kindness by the citizens, as well as by Capt. L. They were furnished with an abundance of clothing and money, and after their strength was sufficiently restored they took passage for their homes, in this State, where they have safely arrived.—*Argus*.

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

ON THE EMOTIONS EXPRESSED BY AN AGED
ESQUIMAUX, AT FIRST BEHOLDING HIS FACE
IN A MIRROR.*Related in Franklin's Expedition to the Polar Regions,*

Why start'st thou, wanderer, old and grey?
 Why flies the life-blood to thy heart,
 As first that pure, reflected ray
 Reveals thy features' wrinkled chart?
 See'st thou the steps of years gone by,
 Dark years of labour, want and care?
 Their image in thy sunken eye?
 Their snows amid thy scatter'd hair?
 Thou see'st alas! what all must trace,
 Who on life's voyage linger late:
 The wreck of vigour, health and grace,
 Fond treasures of their shadowy freight.
 And hast thy subterranean cell,
 Where frost absorbs the power to feel,
 Thy rein-deer robes, of woe that tell,
 The miseries of thy famish'd meal,—
 Rude rocks on rocks eternal pil'd,
 The howling storm's impetuous strife,—
 Thy sunless, bleak, and wintry wild,
 A charm to bind thy soul to life?
 One glass there is, and one alone,
 Which paints in vision bright and free,
 Man's victory o'er the dying groan:—
 Ah, might I hold that glass to thee!
 Then would thy wither'd eyes which glare
 With fear, to mark thy wasting clay,
 Exult to see its loop-holes bear
 The lustre of a nightless day.

S.

THE PAST YEAR.

And art thou gone, thou swiftly fleeting year?
 Thy Spring, thy Summer, Autumn gone?
 Thy flowers, thy fruits, thy mellow harvest—
 All have perish'd; and thou art fled, to add
 Unto a past eternity—that sea
 Which swallows in its deep devouring gorge,
 Days, months, and years; and ravens still for food.
 Thou dying year! Thou didst not bring release
 From sin—thou hast not shed the light of heaven
 On all the world. Thy blacken'd register
 Speaks still of crimes and deeds of darkness—
 Sin's dread pestilence still hath swept this earth,
 And souls have fallen, putrify'd with guilt.
 Yet thou hast seen the oppressor broken,
 And the oppressed freed; and thou hast heard,
 Where Jordan rolls his stream, or Ganges pours,
 Or the wild Indian slays the fleeting deer,
 The voice of tuneful praise and pious prayer.
 There thou hast seen the thirsty soul stoop down
 And drink of living waters; and the heart,
 Sunk deep in sin, rais'd up and purify'd.
 Farewell, departed year, a last farewell;
 For we shall never meet. Yet thou wilt send
 Thy record upward to the court of heaven,
 And we shall meet it there.
 Farewell, departed year! we too, like thee,
 Shall die, and mingle with eternity.
 Eternity!—It is our only home.—*Ch. Almanac.*

REFORMATION BY MEANS OF KINDNESS.

Mr. — a friend of mine, says a correspondent of the London Monthly Repository, found that one of his clerks had wronged him considerably. Without appearing to have discovered the circumstance, Mr. — desired the young man to come to his dwelling-house in the afternoon: he watched for his arrival, opened the door himself, and after leading him up into a chamber and locking the door, informed him that all his misconduct was made known. Pale and trembling, the offender dropped upon his knees. The master bade him not be terrified at the punishment, but think of the guilt of the deed which he had done; and after saying as much as he thought would be profitable, he left him, carrying the key from the outside of the door. Before night he took him refreshments, and talking to him again, desired him to go to bed and reflect. He treated him in the same way through the whole of the next day, suffering no one to enter the room but himself, and endeavouring to impress his mind in a manner that you will imagine better than I can describe. When the succeeding day drew to a close, he visited him for the last time, saying "I now come to release you; here is a letter to a friend of mine in London, who knows nothing of your crime, and will give you immediate employment. Here is money, (added he, putting a purse into his hand,) to support you till your first quarter's salary becomes due." He then conducted him out of the house unseen by any one. This benevolent treatment awakened the gratitude and effected the reformation of the young man, who is now a person of highly respectable character.

REMARKABLE PRESERVATION.

At the time of the conflagration of the Boyne, a marine was seated in his birth with his wife and child, a boy about 20 months old. Finding all hopes of escaping ineffectual, the man took a sheep from the pens, and lashing the boy on its back, dropped them into the sea, saying, "There, turn to the land, and God be with you." The wife leaped into the sea; the man followed, and supported her till they were both picked up by a boat; whilst the sheep made for the shore with its charge, who was rescued by some of the spectators, who rushed forward to meet him, and restored him safe to his parents.

Little Mary was a lovely girl. She was very attentive to her duties in the Sabbath School, and always endeavoured to please her teachers who loved her with the warmest love. She was kind to her playmates and companions, dutiful and affectionate to her parents, and desirous of doing good to all. Her teacher wishing to reward her for her goodness, and to give her something that would be useful to her, made her a present of a handsome Bible. "Here, Mary," said she, "take this Bible—read it, pray over it—do what it tells you—and the Lord will bless you." She took the Bible home, and showed it to her father, who was a pious man. "Father," said she, "my teacher gave me this." "Indeed! my child, said her father, "I am glad for you; and what did your teacher tell you to do with it?" "She told me to read it, and pray over it." "And do you intend to pray over it my dear?" "Yes, father," said she, and immediately knelt down by his side, with the Bible in her hands, and prayed, "that God would make that Bible tell her how to be good, and be prepared for heaven." "O," said her mother, "it was an interesting sight," and soon her prayer was answered. By attentively reading this precious book, the Saviour was pleased to draw her soul to himself, and little Mary is now numbered with his most faithful followers.—*S. S. Visitor.*

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